

Interpretation of Divine Actions, Through the Divine Names and Attributes

تعلیل افعال الهی با اسماء و صفات الهی

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Abstract

The continuity and relevance of Quranic expressions have long been considered by scholars. This issue has been raised mainly in a few verses or Surahs and less attention has been paid to one verse alone. In many verses, after expressing the divine actions, the names of the essence of the names of the action of God are mentioned, which are often at the end of the verse and in the same context, which is explanations and explanations and includes attributes such as being knowledgeable, wise, king, beloved and the Lord. Because the deeds of God Almighty are a sign of the divine names in the degradation of existence. In the current article, using a descriptive-analytical method and interpretive sources, the interpretation of divine actions has been studied, according to the names and attributes in the verses of the Qur'an. These verses, in a general category, are of two categories: stating the cause of God's actions, according to the attributes of the essence, and stating the cause of God's actions.

Keywords: Divine actions, Divine Name and Attributes, Proportion of Verses, Quranic Sciences, Verses Explaining the Cause and Reasons of Divine Actions.

چکیده

پیوستگی و ارتباط عبارات قرآنی از دیرباز مورد توجه عالمان قرار داشته است. این موضوع بیشتر در میان چند آیه و یا سوره مطرح بوده و کمتر به یک آیه به صورت واحد توجه شده است. در بسیاری از آیات، پس از برشمرده شدن افعال الهی، این افعال با اسماء ذات یا اسماء فعل پروردگار که غالباً در انتهای آیه یا آیات در یک سیاق هستند، تبیین و تعلیل شده‌اند و با اوصافی نظیر علیم، حکیم، خبیر، ملک و عزیز بودن پروردگار قرین گشته‌اند. در این مقاله با بهره‌گیری از منابع تفسیری، تعلیل افعال به اسماء و صفات در آیات قرآن بررسی شده است. این آیات در یک دسته‌بندی کلی، به دو قسم تعلیل به صفات ذات و تعلیل به صفات فعل تقسیم‌بندی می‌شود. با تحلیل نمونه‌های متعدد، روشن شد که تعلیل موجود در آیات پس از ذکر افعال الهی، تبیینی بر آن فعل است؛ که هم مبین مفهوم و معنای افعال و هم نشان دهنده مرتبط بودن اسماء و صفات الهی به عنوان فواصل آیه با مفاد آیه یا آیات است.

کلمات کلیدی: افعال الهی، اسماء و صفات الهی، تناسب آیات، علوم قرآن، آیات تعلیل.

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Introduction

The issue of appropriateness between verses and surahs and the relationship between verses of the Qur'an with each other is one of the issues that has been always considered by commentators and scholars of Qur'anic sciences. The Qur'an is the miracle of the last prophet. This book was revealed by God Almighty. Therefore, accuracy in the meaning of each word and the order of words and phrases is the key to a deeper understanding of the messages of the Qur'an. Because the Qur'an was issued from God Almighty based on wisdom and steadfastness. It is necessary for him to be wise and to do things based on his expediency and purpose.

Hence, the belief that in the Holy Qur'an, each word is in its place based on a specific purpose, requires that the final part of the verses and chapters (surahs) be examined. The final phrases of the verses may, at first glance, have little to do with the meaning of the verse. But in more detailed studies, contain many points about the meanings and concepts of the verses and the spirit that governs them, which will be effective in explaining the hidden angles of the meanings of the verses. In some verses of the Holy Quran, after stating the divine actions (such as revenge, contentment, guidance, etc.), at the end of the verse or in other parts of the verse, on the attributes of divine attributes (such as dear, wise, knowledgeable, glorious, etc. ...) is mentioned.

It is a kind of interpretation of divine actions, expressed by divine attributes. However, the Holy Qur'an warns human beings against thinking in the divine essence because creatures cannot have scientific authority over God: "tooggh they do not comprehend Him in their knowledge (110-20)".

But there is no such prohibition on thinking about the attributes, names, and actions of God. It has been also encouraged. In some verses of the Holy Quran, the phrase "know" is mentioned. These verses call for being knowledgeable about divine attributes, names, and deeds:

1. know that Allah is all-mighty, all-wise (209-2)
2. and know that Allah has knowledge of all things. (231-2)
3. and know that Allah has knowledge of all things. (233-2)
4. Know that Allah revives the earth after its death (17-57)

In some verses, after expressing a ruling or advice, God uses the verb "know" to draw attention to the divine attributes and names. The names of divine beauty that come after those advices have many meanings. The following is an example:

O you who have faith! Spend of the good things you have earned [through trade and the like] and of what We bring forth for you from the earth, and do not be of the mind to give the bad part of it, for you yourselves would not take it, unless you ignore. And know that Allah is all-sufficient, all-laudable. (267-2) In this verse, first, there is a compositional sentence: A advice addressed to the believers to forgive and give alms of good and pleasant wealth. He goes on to address the believers: And know that Allah is all-sufficient, all-laudable. Now the question is, what is the purpose of inviting the believers to become aware of the two attributes of all-sufficient, all-laudable after being invited to give alms of good wealth?.

After the command to give alms, it may be thought that God needs the alms of the believers. However, the all-sufficient adjective states that God does not need their almsgiving and that

almsgiving in the way of God is for the benefit of the giver and not for the benefit of God. But another adjective that is raised is the all-laudable. Mentioning the adjective Hamid can have two meanings. Hamid means to praise God. That is, God, while needless, is the praiser of the eligible giver.

Hamid, meaning that God is Mahmoud, teaches that God Almighty deserves praise and thanksgiving. The most obvious example of divine praise is almsgiving in His way and by His command. Mentioning the adjective all-laudable can have two meanings. All-laudable means to praise God. That is, God, while needless, is the praiser of the eligible giver. All-laudable means that God is deserving praise, teaches that God Almighty deserves praise and thanksgiving.

The most obvious example of divine praise is almsgiving in His way and by His command. The above verse was an example in which God, after advising the believers, explains the contents by mentioning the divine names and attributes. There are many such cases in the Holy Quran. Sometimes, in some verses, God, after the current expression of His actions, explains that action to His more general attributes, names, or actions. This will be explained in detail. The innovative aspect of the present article is, first, the study of the meaning of pauses and expressions with divine names and attributes of the verse according to the provisions of the same verse.

This is explained by the continuity and thematic unity of the verses. Of course, this issue has received less attention in the field of Quranic sciences. Second, in this article, how to interpret divine actions to divine attributes is examined. In such a way that by bringing several examples of divine actions, its connection with the

final phrases of the verse is explained. According to the authors of the article, often the end of each verse is appropriate to the content of the verse. The reason is that this issue originates from the divine wisdom in the way of positioning the words in the verses of the Holy Quran. The research method was descriptive-analytical and with an in-depth study of interpretive sources and Quranic sciences. There was attempt an attempt to prove the above claim.

Background

The issue of correlation between verses has always been considered by scholars of Quranic sciences. This correlation has been discussed in the books of Quranic sciences with titles such as endings, intervals, appropriateness, and order of verses. In this regard, several works have been written. Examples including books such as the appropriateness of verses, (Maerefat), Moetarak al-Aqr'an (Suyuti), Rhetoric and pauses of the Qur'an (Taherkhani), Order in the proportion of verses and verses (Baq'a'i), Research on the order of the Qur'an (Feqhizadeh).

Examples of books on the subject of pauses and proportions of verses are Al-Atqan in the sciences of the Qur'an in the sixty-second type (Suyuti), Al-Burhan in the sciences of the Qur'an in the eighth type (Zarkashi), and Al-Tamheed in the sciences of the Qur'an (Mohammad Hadi Maaref). From the articles written in such regard, we can mention the connection and appropriateness of the verses in the Qur'an (Bi_Aazar Shirazi). In this regard, what has attracted the most attention of scholars of Quranic sciences is, first, the relationship between the verses of a surah with each other, and in the next stage, the relationship between the verses of a surah with the verses of

other surahs and also the relationship of surahs to each other.

In other words, most of their attention is on the proportions between the verses that are placed next to each other. Hence, less attention has been paid to the question of what is the relationship between the contents of a verse and its final phrase. It seems that paying too much attention to the proportion and relevance of verses can be a reason for not paying attention to other proportions in the Holy Quran, including the proportion of phrases in a single verse. Of course, in some commentary books, this issue has been addressed briefly during the commentary content. This is more common in later commentaries, such as Al-Mizan. In earlier commentaries, they merely described the lexical names of the divine names. However, in commentaries such as Mafatih al-Ghayb, Fakhr al-Razi, and Anwar al-Tanzil al-Beizawi, the endings and pauses intervals of the verses are briefly discussed.

Perhaps the most important study in the field of order and coherence of Quranic verses can be seen in the comments of the Pakistani commentator Amin Ahsan Islahi. He has addressed this issue in his commentary book, entitled "Contemplation of the Qur'an". He believed that the Qur'an itself was its interpreter. For this purpose, the language, order, and coherence of the Qur'an should be used (Iftikhar Ahmad, 1996: 44-45).

However, so far, independent study or book has not seriously discussed the endings and intervals of the verses and their relationship to divine actions.

Explaining divine actions through his attributes

First of all, the definitions of the verses intervals in the Quranic sciences books

should be briefly presented. The point is that the definitions provided in this regard are "similar" to the topic at hand. But what is the purpose of this article is not explicitly stated in the books of Quranic sciences. In the terminology of Quranic sciences, examining the appropriateness and spacing of verses is valuable knowledge. Commentators have paid less attention to it due to its special delicacy (Suyuti, 1416: 2/288).

The literal meaning of proportionality is to be close to each other. If something is said to be appropriate to another, it means it is close to it (Zarkashi, 1957: 1/35). The knowledge by which the causes of the order and arrangement of the parts and phrases of the Qur'an are known is the Qur'anic proportions science. Proficiency in this field depends on knowing the general purposes of the surahs, which leads to knowing the purposes of each Qur'anic phrase (Baq'a'i, 1969: 1/6).

The last words of the verses are called intervals, which have the same letters and the same shape and play a role in understanding the meanings (Suyuti, 1416: 2/ 260). As a result, the science of proportionality is a science that studies the internal and organizational coherence and connection of the components of the Qur'an. Due to the necessity of the unity of the subject, there must be a set of appropriateness and consistency between the verses, because they were revealed at the same time and in succession. It is now assumed that this single set is the components of a word and a body. Therefore, there must be a proportion between the components of that set. For this reason, thematic unity, being of the same type and being part of a word and a collection, makes it a goal as a group. This group has an inherent unity (Maarefat, 1373: 16).

As mentioned before, this article deals with the cases in which the divine actions are explained by the attributes of God (which are often stated in the endings and intervals of the verses). Allameh Tabatabai has divided such interpretations into two parts: the attribution of verbs to nouns and the attribution of verbs to more general verbs. The second part goes back to the first one. He says about them: "It is abundant to interpret the God's action through its names and attributes in the Qur'an, such as: "Indeed Allah is all-forgiving, all-merciful", "And He is the All-mighty, the All-wise", and He is the All-attentive, the All-aware" (Tabatabai, 1417: 19/86)""

Sometimes, the current interpretation of God's actions is extended to His other action, which is more common than that. Such explanations go back to the same way (same).

He has also mentioned this matter in the book of monotheistic treatises. He considers those explanations as evidence of the mediation of divine names in the descent. He says: "If you look closely at the divine book, you will find that God interprets specific names with generic names in the verses of Tawhid, such as the verses in Ra'd, Hadid, Hashr, and the verse of Ayat-Al-Kursi and many other verses. And you will find that God Almighty, when expressing creation and consolidating existence and various forms of imparting and bestowing, as well as in the stage of return, such as death, purgatory, resurrection, etc. He interprets them with names that have a meaning commensurate with each of these. You may achieve this in more than five hundred verses.

As far as the credit stage is concerned, as is the case with obligate. And if you pay attention to the relations between nouns and sub-nouns, you will

be guided by the characteristics of nouns to many degrading aspects of existence; And vice versa. Then you will get countless pieces..” (aabaataai, 3388: 157 and 158). The content mentioned by Allameh Tabatabai is beyond what can be achieved in an article. But he opens a way for us that, thanks to God, entering it will have many blessings and fruits.

Ayatollah Javadi Amoli, (as will be explained in detail) believes that in the Holy Qur'an, divine actions are sometimes explained and explained in terms of functional attributes and sometimes in terms of God's inherent attributes.

Explaining divine actions through the functional attributes of God

In some verses that speak of a deed of God, at the end of the verse, a reason and explanation for it are mentioned from the current attributes of God, which is more general. There are many examples of this group. For example, auditing, reward, punishment, forgiveness, and revenge are all divine actions. To explain them, the functional attributes of God are recounted, such as that God is accountable, forgiving, or avenger (Javadi Amoli, 2002: 13/697).

1. Explanation of divine actions, according to the intrinsic attributes of God

Sometimes, after expressing one of the divine actions, that action is explained by the inherent attributes of God, such as All-knowing and All-capable, which are comprehensive of all functional matters and superior to it (Javadi Amoli, 2002: 13/697). Here, examples are mentioned to clarify:

1-1. Sustenance

Regarding God providing, in various verses, the act of pleasing God is

explained with other functional and intrinsic attributes of God.

Example 1:

“How many a living being (dabbah) there is that does not carry its own provision. Allah provides them and you, and He is the All-hearing, the All-knowing” (60-29).

The above verse refers to God being pleased. Because God hears and is aware of the needs of His servants, He provides for them. In other words, God’s providing is explained by His attributes of hearing and knowledge of God. Because all creatures are provided for by these two attributes with various means and intermediaries (Mughniyeh, 1424: 6/123).

In this verse, "Dabbah" refers to all living beings on earth - whether they have the intellect or no intellect - (Zamakhshari, 1407: 3/462). The concept of "carrying sustenance" means storing sustenance and food. Just as humans and some animals, such as ants, mice, and bees, store their food.

This verse instructs the believers who were incapacitated by the polytheists in Mecca and threatened with sedition and torment, to emigrate and don't worry about their livelihood if they find it difficult to practice their religion and are unable to perform their religious duties at home. Because the provision of all the servants is the responsibility of God and He provides for them. If they emigrate, he will provide as he provided for them at home. In this way, God encourages the believers not to worry about their sustenance if they want to emigrate in the way of God.

Believers should know that wherever they are, God provides for them there and they will not die of hunger. Moreover, they should know that their

provider is their Lord, not their homeland. Moreover, in the context of the revelation of the above verse, it is stated that: The Arabs killed their children for fear of starvation, which with the revelation of the above verse, this fear was invalidated (Howeizi, 1415: 4/168). It is also said that this verse was revealed to the believers living in Mecca. When they came to the Prophet and complained about the lack of property, houses, and livelihood. They knew the reason for not migrating to Medina in those cases. In response, this verse was revealed (Tusi, Undated: 8/222).

Hence, God Almighty says: Many creatures do not store their sustenance, but God provides their sustenance daily. You humans, though you save, you should know that God is your Sustainer and He is the Hearer, the Knower. At the end of the verse, there are two great names of God which indicate a reason for the meaning of the verse. Because the meaning of the verse was that human beings and other animals need sustenance, and they ask God for sustenance in the language of need (not necessarily the tongue of the head). And God satisfies their needs because He knows both the needs of His people and Hears their needs. Therefore, the needs of the creatures are not hidden from him and he provides for them according to these two names (Fakhr Razi, 1420: 25/73; Tabatabai, 1417: 16/146 and 147).

In other words, “and He is the All-hearing, the All-knowing” explains the satisfaction of the need of the creatures and man for food and sustenance that they ask for in the language of need, that God is the Hearer, the Wise. That is, he has created everything and hears their requests and needs to be poor in providing sustenance and is aware of

their situation and our conscience (Tabarsi, 1372: 3/253-254) "hearing" And "knowledge" is two of the general attributes of God's action (Tabatabai, 1417: 19/86).

Another example of this type of explanation is given below, which states some explanations for how God manages sustenance.

Example 2:

“To Him belong the keys (maaalids) of the heavens and the earth: He expands the provision for whomever He wishes, and tightens it [for whomever He wishes]. Indeed, He has knowledge of all things” (22-42).

According to some commentators, the word "maaalids" in the above verse is a Persian word meaning keys (Tabari, 1412: 25/9-10). In this verse, God Almighty says: The locks of heavenly and earthly good and evil, as well as its keys, are in God's hands. God gives sustenance to whomever He wills and narrows the sustenance to whomever He wills. The sustenance expansion and narrowing were based on divine expediency and providence (Tusi, Undated: 9/150).

Hence, at the end of the verse, he brings the phrase of “Indeed He knows all things” which is the expressive appeal and explanation before it (Ibn Ashur, 1420: 25/188). “Indeed He knows all things” means that the issue of sustenance and its differences, in its breadth and narrowness, is not without account and out of ignorance, but according to God's knowledge of everything. He knows what to give to each day-eater according to his condition and how much to give. He not only considers the state of sustenance but also the external circumstances that are

related to sustenance (Tabatabai, 1417: 18/27).

The opening or narrowing of sustenance is due to divine knowledge of everything; because he knows the capacity of every creature and if he deems wealth and wealth to be good for him due to the merit of the creature, he will enrich him. Otherwise, he makes him poor (Zamakhshari, 1407: 4/215; Beizawi, 1418: 5/78).

Example 3:

“Wee Allah to expand the provision for [all] His servants, they would surely create havoc on the earth. But He sends down in a [precise] measure whatever He wishes. Indeed, He is all-aware, all-seeing about His servant” (77-42).

In this verse, first of all, concerning the divine plan, it is emphasized that the expansion of sustenance takes place by the will of God and under expediency. Therefore, for some people, due to the nature of greed and extravagance, sustenance is not extended to eliminate the possibility of major corruption, such as arrogance and murder (Tusi, Undated: 9/162). The sentence is to explain the previous sentences; That is, the reason why God sends sustenance as much as He deems fit is his knowledge and insight towards his servants (Ibn Ashur, 1420: 25/156).

“Indeed, He is all-aware, all-seeing about His servant” is to explain the previous sentences; That is, the reason why God sends sustenance as much as He deems fit is his knowledge and insight towards his servants (Ibn Ashur, 1420: 25/156). Below this verse, a narration from Imam Sadegh has been narrated. He explained the lack of expansion of sustenance for some people as: “But he made them need each other and enslaved them by that, and if he made

them rich, he would have become poor.” (Bahrani, 1416: 4/825).

As it has been stated, the system of sustenance and its measures are such that following the divine knowledge and per the requirements and interests of the individual, sustenance is granted in a certain amount. This holy hadith confirms it: “Some svvves cannot ee reformed except with wealth, and some cannot be reformed except with poverty” (Tabarsi, 1372: 9/46). Therefore, the God who surrounds the hearts of the servants with the attributes of knowledge and insight determines sustenance based on those attributes.

Example 4:

In the following example, the act of pleasing God in the Hereafter is explained by His common names: “Thoe who mggrae in tee way of Alaa and then are slain, or die, Allah will surely provide them with a good provision. Allah is indeed the best of providers. (58-22) He will admit them into an abode they are pleased with. Indeed, Allah is all-knowing, all-forbearing” (59-22).

In this verse, God Almighty promises good sustenance to those who have migrated in his way. The final sentence of the eeree is that: “Alhhis indeed the best ff poovider”” whhhh eplains tee content of the verse, means good sustenance, which is the blessing of the Hereafter after death, and some have interpreted it as Paradise (Tusi, Undated: 7/334) (see: Tabatabai, 1417: 14/399).

In this verse, God's good provision to the emigrants in his way is explained according to the general attribute of God

that He is the best Provider. According to a narration, this verse was revealed about those who were fighting in the war with the Prophet. According to the verse, the reward of this struggle is the same for those who are martyred in that war or those who survive and die in the future due to natural death (Zamakhshari, 1407: 3/167; Beizawi, 1418: 4/76).

In hle eett verse, the paaase “He will admit them into an abode they are pleeed wihi” is ineppetted with tee phraee ff “Ineed Alaa is all-knowing, all-ooreearigg”. It means that God puts the believers in a position that makes them happy and they do not hate it. This is to compensate for the expulsion of the polytheists who expelled the believers from their land. The dismissal made them disgusted. Therefore, he interprets this sentecce as “Ineed Allah is all-knowing, all-frr bearigg”; That i., God knows what satisfies the believers first. Secondly, what is their level and existential capacity to receive sustenance (Fakhr Razi, 1420: 23/244). He is also free from excess in his grace and mercy (Tabarsi, 1372: 3/57); therefore, under these cases, it provides their satisfaction. This preparation is combined with the attribute of patience and it means that he does not hurry in punishigg teeir oppressive enemies” (Tabatabai, 1417: 14/399).

2-1. Sending the Messenger and the Revelation of the Quran

Another example of a divine action that is explained by one of the inherent or current attributes of God is the act of sending a messenger and the revelation of the Qur'an. This is explained by the more general action and attribute of God.

Example 1:

“We sent it down on a blessed night, and We have been warning [mankind] (3-44). The sentence “anW We have been warning mankind” is an explanation for the sentence “We sent it down”. That is, we revealed the Qur'an because the warning of the people is in the honor of God (Ibn Ashur, 1420: 25/309). The phrase ... expresses the expression and indicates that God Almighty has been constantly warning before this warning. In this regard, some believe that God has completed the argument and warned by placing reason and hearing in the servants (Tusi, Undated: 9/224). This indicates that the revelation of the Qur'an from God Almighty is not an emerging matter. Therefore, the revelation of the Qur'an is a continuation of the warnings of the ancients (Tabatabai, 1417: 18/131).

In the same surah, God says in the continuation of the above verse: “Every definitive matter is resolved on it, (4-44) as an ordinance from Us. We have been sending [apostles] (5-44) as an ordinance from Us. We have been sending [apostles] (6-44)”

Considering the previous verse and the word "mercy" which is mentioned, indicates that on the Night of “Gad”, all things are of the type of divine mercy. Is divided (Tabarsi, 1412: 4/ 81). By divine mercy, the destinies of individuals, such as sustenance, etc., are divided (Tabarsi, 1412: 4/81). Moreover, God has sent prophets to His servants because of His mercy. Because sending prophets along with warnings is a mercy for people to avoid punishment and gain rewards (Ibn Ashur, 1420: 25/311).

In the above verses, the phrase “indeed He is the All-hearing, the All-knowing” is the explanation of the sentence “We have been sending

[apostles] as a mercy for your Lord”. Mentioning the adjective all-knowing after these phrases means that God sends a prophet to the people because of His mercy. Because he is aware of the worship of idols by the polytheists and the seduction of the people by the infidels and the suffering of the people from the oppression of the strong. So he sent messengers to correct the people. Moreover, God is aware of the motives of the people and their actions and corruptions. So he sent messengers with religions so that people would stop corruption. He also sent prophets to correct the beliefs and actions of the people (Ibn Ashur, 1420: 25/312).

Mentioning the adjective all-hearing after the phrase ... indicates that God is the Hearer of requests and the Knower of needs. He hears the request of the servants and knows their needs which is the same as giving guidance to God. That is why he reveals the book and sends the prophets. Because he has mercy on his servants (see: Tusi, Undated: 9/225; Tabatabai, 1417: 18/133).

Example 2:

It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error. (2-62) And to others from among them [as well] who have not yet joined them. And He is the All-mighty, the All-wise (3-62).

In verse 3, he expands the circle of the Prophet's mission to others other than the Arabs. Even the People of the Book are subject to the universal mission of the Holy Prophet. At the end of the verse, two adjectives all-mighty and all-wise are mentioned. All-mighty

points to the impenetrable power of God in advancing His plans. All-wise emphasizes the steadfastness and soundness of all of God's plans, the pinnacle of wisdom. These two attributes follow the issue of the prophethood of the Holy Prophet and it means the honor and wisdom of God in the matter of revelation and the realization of its purpose. Some may think that God, by sending a messenger among the people, cannot cultivate and teach them and that he will be defeated in this work (Saboohi, 1398: 3/247).

The reason for such suspicion is the jealousy and protests against the choice of the Prophet among the Arab people by the claimants of the Book. This is inferred from the verse: "That is Allah's grace, which He grants to whomever He wishes, and Allah is the dispenser of a great grace." add the verses related to the carrying the Torah by the Jews who are the same as donkeys and the claim of their divine guardians. They expected the prophet promised to them in their books to be sent from among themselves. When the new prophet was chosen from among the Arab people, the Jews considered this work of God to be far from the wisdom and thought that God would be defeated by this work. That is why they need to know that only God can never fail. In all divine acts and commands, there is no room for laziness and corruption (see: Tusi, Undated: 10/4).

Another point that needs to be noted is that the attributes that explain and explain God's actions are not only at the end of the verses. Rather, they are sometimes mentioned in the previous verse or the middle descriptions of the verse. As the descriptions mentioned in the first verse of Surah Al-Jumu'ah are also explanations for the act of resurrection of the Holy Prophet PBUH from God.

Whatever there is in the heavens and in the earth glorifies Allah, the Sovereign, the All-holy, the All-mighty, the All-wise (1-62). In this verse, four attributes are given to God. Traits that are both preventative and exigency. The Sovereign means the influential ruler of the world and the hereafter (Tabari, 1412: 25/66).

"Holy" means to be free from the plagues that cause ignorance and lack of knowledge of things (Bahrani, 1416: 5/373). "All-mighty and All-wise" also indicates the divine authority and providence of the divine essence. The preventative aspect is in the direction of denying any illusions, defects, and needs about God and His actions, which was expressed through the rosary and became the main basis. The exigency aspect in the scope of the same rosary refers to the absolute and flawless sovereignty of God and His honorable and wise dominion in deeds, and with this expression, he creates a more complete view of the rosary. That is, the same God that all beings constantly acknowledge his needlessness, does not ignore the needs of his countrymen.

He takes the reign of the universe and acts with dignity and wisdom. These attributes have come to let us know that both God does not need and He has considered our needs. Therefore, in the verse, it says: "It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom (2-62)"

If the pronoun "he" did not appear at the beginning of the verse and the verse began with "who", then the interpretation of verse 2 was still the attribute of God in the previous verse. But the coming of the pronoun "he" is since the addressee considers all the glorifications and descriptions of the

previous verse in the issue of the Prophet's prophet hood (Saboohi, 1398: 3/236-238). That is, God does not need to send a messenger. These are the servants who need him. God, as a pure, omnipotent, and wise ruler, has considered the needs of His servants and sent a prophet for them.

Example 3:

“Say, ‘O aa nkin!! I am the Apsstle ff Allah to you all, [of Him] to whom belongs the kingdom of the heavens and the earth. There is no god except Him. He giees liee and rr iggs deat.. ’ So aae faith in Allah and His Apostle, the untaught prophet, who has faith in Allah and His words, and follow him so that you may be guided. (158-7)”

In this verse, after mentioning the mission of the Prophet (PBUH) to which Prophet Moses and Jesus (PBUH) had also preached and listed his characteristics in the Torah and the Bible (see: Qurtubi, 1985: 7/302), God blessed It specifies three descriptions. Each of these attributes is decisive in proving the mission: the owner and mastermind of the system of creation, unity in divinity, able to revive and die. Each of these three attributes is the fulcrum of prophecy.

That is, since the kingdom of heaven and earth belongs to God alone, he must rule over human beings and send messengers to them. Because divinity belongs to him, he must send prophets to guide human beings. Incidentally, since the power to kill and resurrect is unique to him, the determination of mission and prophecy is in his hands alone (Javadi Amoli, 2002: 30/486). That is, in this verse, the three descriptions of God's ownership, divinity, and power are the explanation for the necessity of sending a messenger by God.

According to Allama Tabatabai, in the interpretation of this verse, both the attributes that explain the sending of the Prophet by God and the atmosphere of the revelation of verses are mentioned. This is inferred from the context in which the verse is placed. In this verse, the attributes that God has described to Himself are mentioned. These attributes indicate the reasons that have stated the possibility of sending prophets from God in itself and also prove the possibility of the generality of the prophethood. In this way, God removes the denial and wonder of the children of Israel about how a non-Jewish man and one of the Arabs might attain universal prophecy. Because the Jews thought that of all the human race, only they belonged to the party of God; Rather, they considered themselves close to God and even God's children and friends! It also eliminates the exclusion of non-Arab nervousness from the fact that an Arab man became their prophet (Tabatabai, 1417: 8/283). Therefore, guidance and attainment of happiness can only be achieved by believing in God and following His Messenger and his successors (Feyz Kashani, 1415: 2/244).

He goes on to argue: The implication of the sentence in question for these meanings is that God said in the previous sentence: "I am God's messenger to all of you people." Then in the next sentence, he describes God and says: "The God who ..."; So the meaning of these two sentences is as follows: "The God who chose Muhammad as a prophet, the same God from whom the rule of the heavens and the earth and the general kingdom belongs. The same God who is no god but Him who owns a corner of Be it heaven or earth. So he is the only one who can rule whatever he wants and there is no obstacle to the influence of his ruling.

No will can stand against its will. He who can, by His will, send a prophet to a tribe of His servants or all of them. He is the God in whose hand is the resurrection and the death. So God can resurrect some people or all human beings to a happy life, or lead them to a cruel and misguided death (Tabatabai, 1417: 8/284).

3-1. Divine help for the believers

Another action for which God has given reasons for His general attributes and actions is divine help, which is for the believers.

Example 1:

In the following verse, there are two reasons for God's help to the believers: "When yuu ee ee on tee nearer siee, and they on the farther side, while the caravan was below you, and had you agreed together on an encounter, you would have certainly failed to keep the tryst, but in order that Allah may carry through a matter that was bound to be fulfilled, so that he who perishes might perish by a manifest proof, and he who lives may live on by a manifest proof, and Allah is indeed all-hearing, all-knowing (42-8)"

From the above verse, it is understood that the attitude of the believers and the pagans in the battle of Badr was only with the special providence of God. Because the polytheists, who had more population and weapons, settled in the high part of the desert and where water was available to them and the ground was firmly under their feet. The number and strength of believers were small. They were settled downstream of the desert, on a sandy, dry land. If the believers had wanted to make a deal with the infidels beforehand that you and we would camp here, they would certainly have had a

dispute and would never have succeeded in creating a front in this way.

Therefore, being in this way was neither from the side of the believers nor from the side of the infidels. Rather, it was only by the will of God (Tabatabai, 1417: 9/92 and 93). But at the beginning of the phrase but so that Allah may carry through a matter that was bound to be fulfilled is the perception of the previous content. According to it, it is clear that the believers did not have such an appointment and their coming to one of the two groups of the enemy was done without a promise and with destiny from God (Ibn Ashur, 1420: 9/113).

Therefore, the meaning of the phrase is as follows: But God gathered you apart from the promise so that His command based on the help of His saints and the honor of His religion and the destruction and wrath of His enemies will be realized (Dara, 1430: 4/57). Destruction and life have been used as a metaphor for disbelief and Islam (Darwish, 1415: 4/7 and 8). And the awareness that Islam is the only true religion that must be adhered to should be revealed (Zamakhshari, 1407: 2/224). The sentence "and Alah is indeed all-hearing, all-knowigg" is also an explanation that is a reference to the sentence "so taat he hh o perisees mgght perish by a manffest poof" Taat is, if God reversed this and did what He did, it was because He is the Hearer and the Hearer of your prayers, He is the Knower, and He knows what is in your hearts. Here, what he had mentioned at the beginning of the story about Badr is mentioned: "When you appealed to your Lord for help, He answered you: 'I will aid you with a thousand angels in a file (9-8)" (See: Tabatabai, 1417: 9/92).

4-1. Audit of slaves and punishment of criminals

In some verses, in the establishment of the system of resurrection and the placement of criminals in torment and fire, according to the general characteristics of God Almighty, there are explanations and explanations. Although man voluntarily takes the path of crime and sin, according to God's plan, the path of his crime will lead to torment. God, out of His mercy, has repeatedly reminded people of this matter in different positions. God Almighty has set a measure for everything. According to the divine will, a criminal life leads to the end of punishment.

Example 1:

"Indeed the guilty are seen in error and madness. (47-54) The day when they are dragged on their faces into the Fire, it will be a aid to them,] 'as the touch of hell! (48-54) Indeed We have created everything in a measure" (99-54).

The Almighty God, after stating the attributes of the inmates of Hell, points to the creation of everything according to need and expediency. This destiny does not have an excess that leads to futility, nor does it have a deficiency that causes need (Abolfotuh Razi, 1408: 18/232). This noble verse explains the worldly misguidance of the criminals and the fire of their hell as a public issue. That is, in general, God Almighty has created everything by measure. In the narrations that have been given for the interpretation of this verse, it has been stated that all the punishments of the people of Hell have been prepared according to the extent of their deeds (Howeizi, 1415: 5/186).

In this regard, Allameh Tabatabai says: "The measure that in everything is

the limit and limits and in the path of its existence, does not exceed it, so this is the general act of God Almighty. Since none of the beings is devoid of this action and this system, then the explanation of the torment to the extent is the explanation of God's specific action to His general action, and in fact, it expresses the meaning that this particular action is an example of the general divine action. That is, it is destiny. Just as God created all beings in a certain size, He has decreed for the man that if he rejects the call of prophecy, he will be punished in Hell on the Day of Judgment" (Tabatabai, 1417: 19/87).

Example 2:

"As for those who are faithless, let their faithlessness not grieve you. To Us will be their return, and We will inform them about what they have done. Indeed Allah knows best what is in the breasts" (23-31).

In this verse, the sentence "Indeed Allah knows best what is in the hearts", is an explanation for the sentence "We will inform them about what they have done" (Ibn Ahur, 1420: 16/345). That is, on the Day of Judgment, God will inform the disbelievers of their deeds. This is not difficult for God. Because he is also aware of the secrets and intentions within them.

Hence, this verse contains a kind of consolation to the Prophet (PBUH). Because the infidelity of the infidels cannot harm the Prophet (Tabarsi, 1372: 4/149). Therefore, this explanation is of the type of explanation using the noun sentence. One of God's special actions is interpreted using a noun phrase that refers to the general attribute of God. The following verses are other examples of this:

“If you are ungrateful, Allah has indeed no need of you, though He does not approve ingratitude for His servants; and if you give thanks, He approves that for you. Noearer shall bear another’s burden; then your return will be to your Lord, whereat He will inform you concerning what you used to do. Indeed, He knows best what is in the breasts. (7-39)”

“Have you not regarded that Allah knows whatever there is in the heavens and whatever there is in the earth? There dost not takes place any secret talk among three, but He is their fourth [companion], nor among five but He is their sixth, nor when they are less than that or more but He is with them wherever they may be. Then He will inform them about what they have done on the Day of Resurrection. Indeed Allah has knowledge of all things” (7-58).

Your Lord will indeed recompense everyone fully for their works. Indeed, He is well aware of what they do” (111-11). Ibn Ashur considers “Indeed, He is well aware of what they do” as an appeal and explanation for recompense. Because surrounding the divine knowledge with their deeds along with the will to punish, causes the punishment to be under their deeds (Ibn Ashur, 1420: 11/339).

Example 3:

“Indeed your Lord’s striking is severe. (12-85) It is indeed He who originates and brings back, (13-85) and He is the All-forgiving, the All-affectionate, (14-85) Lord of the Throne, the All-glorious, (15-85) doer of what He desires” (16-85).

In Surah Al-Buruj, some seditionists persecuted the believers because of their faith. In verses 1 to 9, the flow of the companions of Ukhdud is mentioned. They burned the believers for believing in God. In this surah, the end reminds

them to be a lesson for contemporary seditionists of the period of the revelation of the Qur’an. In verses 10 and 11, two general rules and traditions of God in dealing with seditionists and believers are mentioned.

In verse 13, with the emphatic tone in the phrase “Indeed your Lord’s striking is severe”, he expresses a new treatment to the seditionists who do not give up sedition and deny the words of God in the previous verses and justifies revenge with the attributes that follow. That is if he says that taking God is hard, it is because God has such qualities. The following verse “It is indeed He who originates and brings back,” explains the intensity of God Almighty. Yes, God is the one who creates the creatures and restores them to their original state after destruction and reconstruction.

The God, in whose hands is the origin and resurrection of all beings, will do this hard if he wills to oppress and overcome others. Hence, mentioning these two attributes after warning against severe divine revenge emphasizes that the creation and destruction and then resurrection of the infidels is to achieve their main punishment. Giving them the respite is not due to their negligence and impunity (Fakhreddin Razi, 1420: 31/114).

Mentioning the two attributes of All-forgiving and the All-affectionate to support the believers against the oppression and aggression of the infidels is sedition. These two attributes do not refer to the forgiveness of the seditionists in case of repentance; because the desired result of mentioning the attributes is God’s severe treatment of the arrogant (Saboohi, 1398: 1/50). Some commentators believe that the mention of this verse after the promise of revenge and punishment of the

infidels indicates that the nature of divine punishment is accompanied by mercy. Therefore, sinners should not neglect repentance and despair of God's mercy (Mughniyeh, 1424: 7/547).

God is the owner of the majestic throne. The Throne is the place of absolute sovereignty in the system of creation. It is enough for the owner of this government to will something, it will happen undoubtedly.

The meaning of the verse "doer of what he desires" is that only God is the one who does whatever He wills, completely and surely. This is a general description and includes all divine wills. But the intention of these verses is the wrath and punishment of God on the disbelievers.

Conclusion

It is not common to ask why a superior is doing something. For example, the employee usually does not ask the employer why the law was enacted. Either the student does not ask the principal why the system of punishment or encouragement or the rules of the school rules. Such questions are often uncommon. But if the material is explained, it will lead to a better understanding of the rules and regulations and discipline and legalize.

The answer to such questions often lies in surrounding the manager's knowledge and his or her holistic view of the aspects of work and expediency. This type of explanation is called explanatory reasoning (This type of explanation is mostly mentioned in the two commentary books of Al-Tahrir and Al-Tanwir by Ibn Ashur and Al-Mizan by Allameh Tabatabai, but no specific name has been given for it. The term explanatory reasoning has been chosen by the authors).

In many verses, divine actions are explained by the names of the essence of the names of the action of God. Sometimes, when the present tense of the deeds of God is expressed, at the end of that verse, it is said by mentioning an attribute of the attributes of God, the reason and explanation of that act. Sometimes these descriptions do not appear at the end of the verses; Rather, it is mentioned in the previous verse or the internal descriptions of the verse. In this article, by examining verses about sustenance, sending prophets, the revelation of the Qur'an, divine help for believers, and reckoning and punishment of criminals, it was found that these actions are explained by attributes such as all-mighty, all-wise, all-sufficient, all-laudable, all-aware, all-forgiving, and all-merciful.

God's action is due to His knowledge of the whole universe. Also, it is due to his current wisdom over the whole system of existence and also the dominion and power of God over the whole universe, and God's ownership over the whole world. He is the absolute owner who surrounds the whole universe. Whatever God wills, flows in the system of the universe. He has the power to do anything and will never be defeated. He is aware of the interests and needs of human beings. God, according to wisdom, is aware of the hidden and overt actions and intentions of man.

He created the heavens and the earth and placed various things between them so that we humans might understand His knowledge and power. Then we realize that God's knowledge surrounds everything and is capable of everything. All that we have said shows that the actions of God Almighty are a sign of the divine names in the degradation of existence.

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